which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires." Now we both have dwelt here because we wish for that Self ".

<c Prajapati said to them : " The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman." They asked:

" Sir, he who is perceived in the water and he who is perceived in the mirror, who is he ?" He replied : " He himself indeed is seen in all these."

According to Sankara, Prajapati means by the person that is seen in the eye the real agent of seeing", who is seen by sages only even with their eyes shut. His pupils, however misunderstand him. They think of the person that is seen, not of the person that sees. The person seen in the eye is to them the small figure imagined in the eye, and they go on therefore to ask, whether the image in the water or in a mirror is not the Self.

Eighth Section.

" (1) Look at yourself in a pan of water, and whatever you do not understand of your Self, come and tell me."

They looked in the water-pan. Then Prajapati said to them :

"What do you see?" They said: " We both see the Self
thus altogether a picture even to the very hairs and nails."
{t (2) Praj apati said to them : " After you have adorned
yourselves, have put on your best clothes and cleaned your-
selves, look again into the water-pan ". They after having
adorned themselves, having put on their best clothes and
cleaned themselves, looked into the water-pan. Prajapati
said: "What do you see?"
" (3) They said: " Just as we are well adorned with
. our best clothes and clean, thus we are both there, sir, well
adorned with our best clothes and clean."
Prajapati said:
" That is the Self, this is the immortal, the fearless, this is
Brahman." Then both went away satisfied in their hearts.